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The *Affirmation Newsletter* is printed four times a year. Deadline for the spring issue is on **Febraury 1 , 1989**. All articles must be received by this date in order to be printed in the Spring issue. Opinions and comments are welcome. Mailing address is
Affirmation Newsletter
P.O. Box 1021
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Annette Oliver
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Maggie Roe
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 San Matco, California

Tim Tyner
 Dallas, Texas

One man whose name cannot be published.



AFFIRMATION SPOKESPERSONS

Judy Cayot
 Albany, California

Randy Miller
 Washington, DC

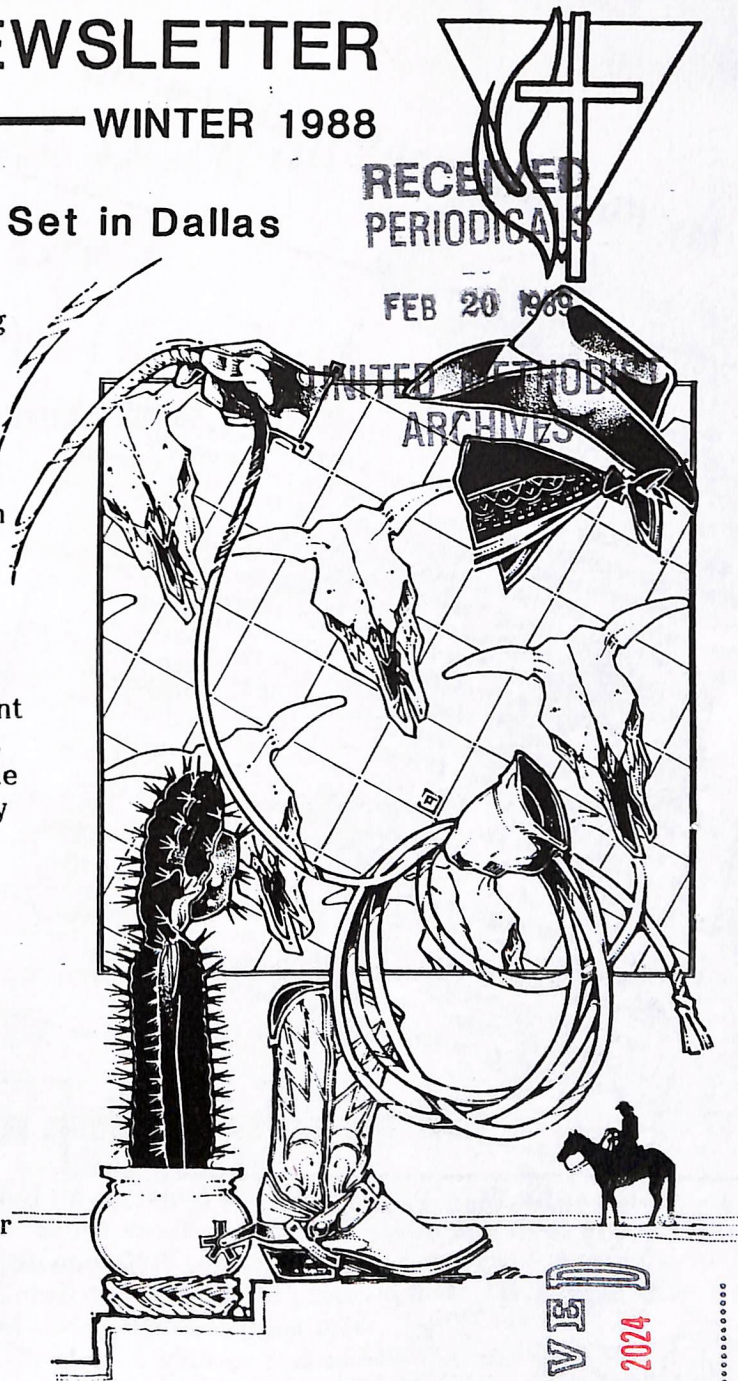
AFFIRMATION NEWSLETTER

WINTER 1988

Spring Meeting Set in Dallas

At Affirmation's last national meeting in the San Francisco Bay Area, lesbian song writer and musician Judy Fjell reminded us of the importance of each person intoning their own song. We use our voices when we worship the One in whose image we are created. We each have a story we can tell. At the Spring 1989 meeting in **Dallas, Texas** on **March 31** through **April 2**, Affirmation will explore the theme of **"We've a Story to Tell."** On Friday night, March 31, 1989, Dr. John Holbert, an Old Testament professor at Perkins School of Theology, and Rev. Colleen Darraugh, the associate minister of the Metropolitan Community Church of Dallas, will give us some scriptural and experiential grounding in articulating and sharing each one's personal faith journey. The United Methodist Men's Chorus will lead us in singing. There will be a group sharing on Saturday, April 1, along with work group sessions and the business meeting. A banquet and country-western dance lessons will cap off Saturday night with time to sample "Big D's" night life. On Sunday, April 2, concludes with Affirmation's worship time together and worship with the Northaven United Methodist Church congregation. Keep these dates open to attend, and join in song, stories, and dance.

The Spring Affirmation registration form is on the last page of this newsletter. If more information is needed, call **Ed Young** at [REDACTED] or **Tim Tyner** at [REDACTED]. The deadline for registration is **March 1, 1989.**



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BY:

My First Affirmation Gathering

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Dear Friends -

This is clearly the height of the Affirmation experience. Spending a weekend with over 100 of the nicest people one could ever want to meet is a blessing from God. Having the gathering in a gay mecca, such as San Francisco, is an added bonus. Being typically fearful of whether or not I had the right things to offer this group, I struggled with the decision of attending for quite some time. Many thanks to my friends in Affirmation in Seattle for their support and encouragement. The atmosphere at the meeting was one of love and acceptance, eliminating my fears of discom-
fort. The guest speakers were all three good choices. I really appreciated what they had to share. The "cultural plunge" was an excellent idea; each group's experience was unique as we descended upon the Castro district to get a taste of San Francisco's gay and lesbian culture. Sunday morning's worship service was such a joy - to hear the Affirmation choir and sing such spirited hymns left me humming the rest of the day. For me, the gathering was an empowering, enriching experience that left me fired up to spread the Word and sing praise unto the Lord! Now I look forward to the next meeting in Dallas in April!

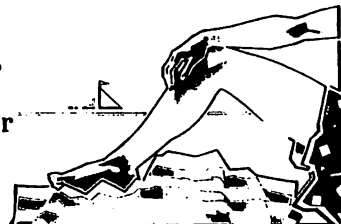
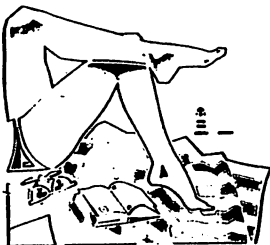
- Stephen

To
my
Affirmation
Friends

FAMILY REUNION

It has become an Affirmation *tradition* to hold a Family Reunion during the Fourth of July weekend every two years. Many times during the national Affirmation meetings, we are so busy with the business of Affirmation that it is difficult to just be together for enjoyment. The purpose of the Family Reunion is relaxation, rest, and fun.

The tentative dates for 1989's Family Reunion are **July 1-4, 1989**. The site has not been found. If anyone knows of a place, preferably in the eastern half of the country (the last 2 Reunions were in Denver and San Diego), please send a note to Affirmation or call Annette Oliver at [REDACTED]. More information will be in the next newsletter.



Interfaith Meeting

In Chicago, 28 religious groups were invited to participate in a national gathering of lesbian and gay religious groups during October 22 - 23, 1988. The meeting was jointly sponsored by the Lesbian/Gay Interfaith Alliance (L/GIA), and the Gay and Lesbian Christian Caucuses. There were 23 men and women representing 15 religious organizations. Mike Underhill and Judy Cayot represented Affirmation.

The group met to share information about the activities, organizational style and goals of each group, as well as discussing common goals. The meeting also discovered ways that each group can support each other and work together.

The L/GIA, which was founded in 1982 after several organizational meetings, has not functioned for several years. There has been a desire on part of some of members to revise the L/GIA or replace it with a new interfaith group. This was the impetus for this October meeting.

The first day of the meeting was spent on learning about each other groups, such as, how the groups are similar and/or different. On the following day, talks about joint projects were at hand. The group agreed to a

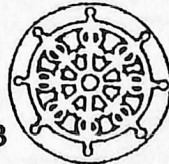
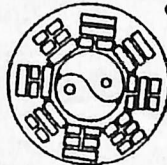
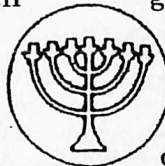
loosely structured organization with a minimum of bureaucracy.

The group decided to meet again in about a year with the goal of forming a new interfaith coalition. A formal name of the group is still to be announced. Task groups were chosen to work on: meeting logistics; agenda and process; rough draft of a statement of purpose; communication with national lesbian and gay religious groups that were not present. The task force dealing with preparation of a proposal on decision-making process at group's future meetings must be adopted by the group as a whole. There was a lively discussion and many different feelings around this issue of consensus style the decision-making or majority vote.

The people that attended the two day meeting acknowledged that the diversity of beliefs and organizational styles represented created some challenges to the group working together. Overall, the groups felt a sincere desire to struggle with and celebrate their differences, and to learn from each other to enable cooperation within the lesbian and gay interfaith community.

Present at the weekend meeting were representatives from:

Affirmation (United Methodist),
Affirmation (Mormon),
American Friends Service Committee
(Lesbian and Gay Program),
Conference for Catholic Lesbians,

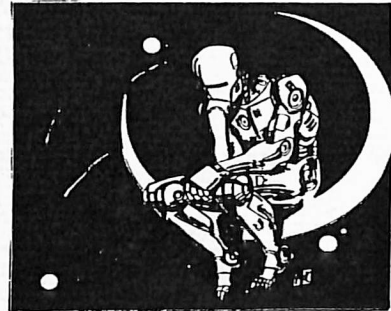


from page 3

Friends for Lesbian and Gay Concerns
(Quaker),
Integrity, Inc. (Episcopalian),
Lutherans Concerned,
Presbyterians for Lesbian/Gay Concerns,
Seventh-Day Adventist Kinship
International,
Unitarian Universalists for Lesbian
and Gay Concerns,
United Church Coalition for Lesbian
and Gay Concerns (United Church
of Christ),
Metropolitan Community Church,
World Congress of Gay and Lesbian
Jewish Organizations,
Dignity/USA (Catholic),
American Baptists Concerned for
Lesbians and Gay Men.

-Judy Cayot

LONG RANGE PLANNING



Draft copies of the Long Range Plan were distributed to local groups at the fall meeting in the San Francisco Bay Area. The Committee is asking all local Affirmation groups to revise the plan and send comments to the Committee at: Long Range Plan of Affirmation
P.O. Box 1021

Evanston, Illinois 60204

All comments received by **February 1, 1989** will be reviewed at the next committee meeting.

The final plan will be distributed in 1989. If you would like a draft copy for review and comment, you may request one for the above address, but you must rush your request.

ONE LAST GLIMPSE AT THE 1988 GENERAL CONFERENCE

— Randy Miller

Six months and counting.... and are we yet alive? Hopefully and joyfully so. It has now been over six months since the deliberations of the United Methodist General Conference in St. Louis. Most of the Church has already forgotten the speeches and the legislative actions taken by the delegates. Perhaps it is better that way.

In re-telling the stories of what happened at General Conference, I have found that most people who were not there have become all too familiar with the accounts of homophobia and bigotry, but there were some hopeful signs and encounters as well. I hope that people will begin to tell these stories, not as apologies for the injustice of the Church, but as testimonies to the wind of the Spirit blowing into our lives when we least expect it.

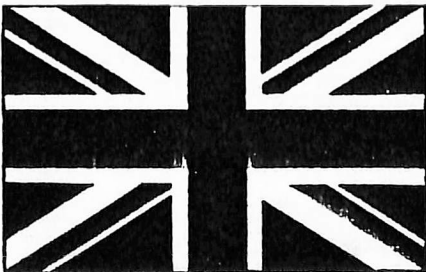
There was the moment when Mary Gaddis and Morris Floyd (Affirmation's past spoke-persons) accepted the social justice award from the Methodist Federation for Social Action. The humility with which they accepted the award and the standing ovation they received was a poignant vindication of the necessity even in the Church of speaking truth to power.

There was the marvelous witness of the Baltimore Clergywomen's Choir. Their music and graceful dance in the face of the conservatism that had generated the Houston Declaration spoke of their exile journey and their pain in heeding the call to the ministry. Their music transformed the worship into an experience that was both creative and profoundly personal. When they sang that "Zion's song were made for Babylon," those

Turn to page 6

28 and the Queen

England's Section 28, which was recently passed, forbids local government to "promote homosexuality." The law was recently used to fire a part-time lecturer at a London college who had discussed her lover and Section 28 with a class.



Queen Elizabeth II of England was picketed by over 1,000 lesbians and gays during a visit to Amsterdam. They came out to protest Section 28.

In addition, more than 300 people sailed boats in the harbor during her arrival in another form of protest and displayed messages reading "Stop British Fascism," "God Save the Queens" and "Homosexuals Today! Who Tomorrow? This Law Is An Attack on Everyone's Freedom." Many of the protesters were dressed like the Queen.

Queen Beatrix of the Netherlands was said to not be amused at the incidents marring the visit of her guest.

General Conference from page 5

of us who live everyday of our lives in a land that is foreign, understood the subversive gospel they preached.

Finally, there was the moment following the final vote on legislation dealing with homosexuality when the Affirmation folk who were there stood to interrupt the plenary session by singing "We Are a Gentle, Angry People." Our numbers seemed incredibly small. Our voices sounded thin and shrill. I remember the tears of joy that came to my eyes when I saw that nearly one-third of the delegates

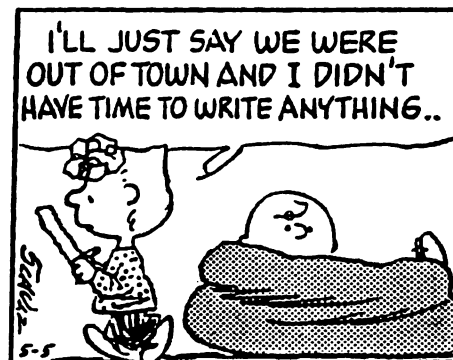
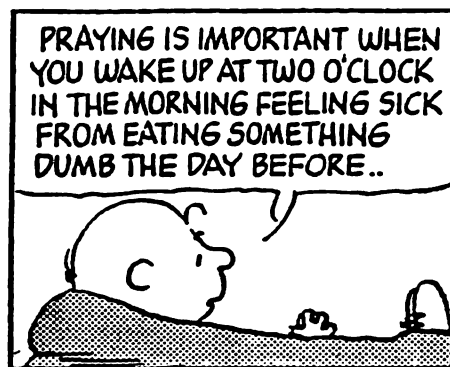
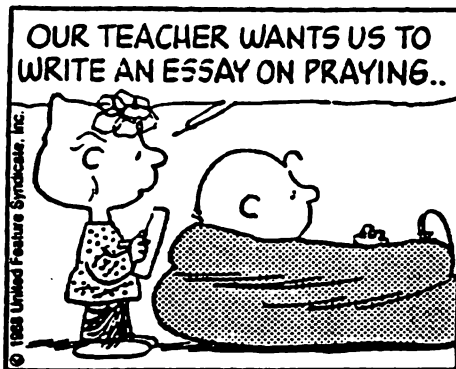
I have found that most people who were not there have become all too familiar with the accounts of homophobia and bigotry, but there were some hopeful signs and encounters as well.

to the General Conference were either standing or moving to stand with us.

You could see that some of them were nervous and uncertain, but they stood with us in our grief and anger. They were people of all ages and races, some of them were up for justice. I have never seen Martin Luthern King's "beloved community" so eloquently or beautifully symbolized.

As we move beyond the narrow vision of General Conference, my hope is that the lasting stories and impressions will be those of courage and hope in the face of homophobia and bigotry. It may be that it is our "portion" to witness to the broad inclusiveness of God's grace in the face of a growing tendency of the Church to be exclusive in its mission and unimaginative in its ministry. Ironically, it is lesbians and gays who are from our own experience of exile offer to others in the Church the vital ministry of hospitality.

PEANUTS



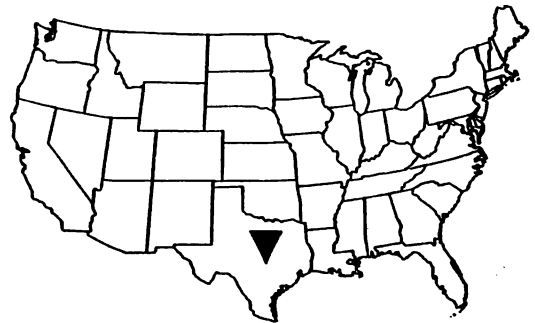
EVANGELISM IN THE GAY/LESBIAN COMMUNITY

One Affirmation Group Story

The words *evangelism* and *evangelical* often produce apprehension and negative imagery in the minds of many gay and lesbian Christians. The terms conjure up the image of a "hell fire and damnation" revivalist, scapegoating gays and lesbians and other oppressed groups such as women, divorced people and single persons. However, if the true meaning of the terms are explored, lived out and celebrated in one's life, a gay or lesbian Christian can claim them as their own.

Evangel comes from the Greek word meaning an announcer of good news. The good news that we in Affirmation announce is "whoever hears my word and believes the one who sent me has eternal life and will not be condemned" (John 5:24). We know and proclaim to our gay and lesbian and non-gay brothers and sisters that "believing in Him" is the only requirement of John 3:16 for abundant life in this world which claims victory over death and continues with God as life eternal. Nowhere does the Bible require one to deny or suppress one's sexual orientation to be a Christian.

I first discovered Affirmation in 1982 through two gay evangelists at Oak Lawn United Methodist Church in Dallas. After the first worship service I attended there, they approached me as I was leaving, welcomed me to the church and asked if I lived "in the neighborhood," that is Oak Lawn - Dallas' gay and lesbian community. I said that I did. They invited me to an Affirmation meeting that afternoon - a group they said "that you might be interested in." My lover and I were



apprehensive - what would this meeting of gay and lesbian United Methodist be like?

We found fellowship, support, and an informal communion service in which grapes were passed from one to another in a chalice. It was like the gay and lesbian UMYF group I had fantasized about all my life. We became Affirmation regulars. I subscribed to the national Affirmation newsletter, and we hosted one of the monthly meetings at our home.

In those days, our group of ten or so met on Sunday afternoons and occasionally had a speaker or program, but more often just shared fellowship and commiserated about what the homophobes in our congregation

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had just said or done. Looking back, the Holy Spirit was refining a core of dedicated *evangelists* who were being empowered for sharing the faith, hope and love that kept us going.

In those years of 1982 and 1983, an unwritten policy of our local congregation was that gays could not serve on committees or in any visible position except in the choir. One church member complained to the pastor, "How dare you let one of 'them' be the lay scripture reader." It did take the liberating and empowering gospel of Jesus Christ to keep us going at times. We were assured of God's love and that gave us the power to persevere. We realized that since the church was not going to reach out to the needs of the gay and lesbian community, we were going to have to do it ourselves. We dedicated ourselves to sharing our message of hope.

The following illustrates ways which the Holy Spirit empowered us for reaching out and ministry.

Evangel comes from the Greek word meaning an announcer of good news.

We started singing at every meeting. The sound and sight of gay and lesbian Christians singing familiar hymns was an experience which moved many of our first time visitors to tears.

We prayed at every meeting - offering up our joys and concerns to God.

We moved our meetings from Sunday afternoons to Monday evenings with a pot luck dinner.

We scheduled a program or speaker at each meeting on a variety of topics. Guest included Don Baker, a plaintiff in the appeal Texas' Homosexual Conduct statute to the United States Supreme

Court, local United Methodist pastors speaking on topics such as "Making Prayer Relevant to Your Daily Life," "Spirituality and Feminism," and directing a guided prayer fantasy, and Charlotte Taft, active in the pro-choice movement and director of a local women's clinic.

We concluded each meeting with a short worship service with confession, proclamation, witness, and offering.

It was like the gay and lesbian UMYF group I had fantasized about all my life.

We invited friends we never thought would be interested in an Affirmation meeting. And they came back, and came back.

We advertised our group with a post office box address and two telephone numbers in local gay publications.

We improved our meeting notice mail-out to the format of a monthly newsletter.

We renovated six apartments at the PWA (Persons With AIDS) residential facility and began other AIDS service opportunities.

We formed the United Methodist Men's Chorus and performed at retirement centers and churches.

Small groups such as a weekly Bible study offered fellowship and a change to explore God's word.

Meeting in our members' homes was fine when we averaged 25 people, but when 70 persons began attending meetings regularly we found a church home at Casa View United Methodist Church.

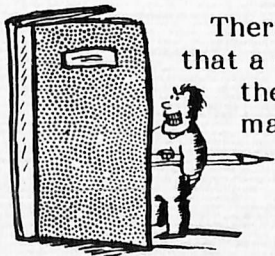
Members of our local group began attending National Affirmation meetings and became empowered to offer their time, talents, and gifts to the Regional Organizing and Reconciling Congregation Programs and to the Coordinating

Committee.

None of the growth and empowerment of our group would have occurred without the prayers of our members. They prayed that we be used by God's Spirit to spread the good news of Jesus Christ in our community. I believe that Affirmation is part of an initiative of the Holy Spirit to bring gay men and lesbians into the Church and the Church to a fuller embodiment of the inclusive love of God. This is what *evangelism* in the gay and lesbian community is all about. This is part of our commission as gay and lesbian Christians. In a sense we are modern day circuit riders, bringing the gospel to our community - a community desperately in need of the Word of hope, faith, and love in these times of AIDS and discrimination. As gay and lesbian United Methodists, we are claiming our heritage of Susannah Wesley, of Boehm and Otterbein, and responding to our call from God.

-Tim Tyner

Bylaws Change?



There is a possibility that a decision to amend the bylaws will be made at the Spring 1989 meeting. Please be prepared to discuss any changes.



Meeting Location

At its national Fall meeting last September, Affirmation celebrated gay and lesbian culture at Albany United Methodist Church in the San Francisco Bay Area. A big Texas welcome is awaiting folks gathering for the national Spring meeting in Dallas. Where will our community of faith come together next? That is up to those of you in local Affirmation groups. The Coordinating Committee would welcome invitations by local groups to meet in their cities for the national Fall 1989 meeting. Invitations must be presented to the Coordinating Committee by **February 1, 1989**. Part of the community building we do is meeting in different cities as we seek the fellowship of new sisters and brothers in Christ. We would like to meet with each local group at some time. Please contact a member of the Coordinating Committee if your group feels so led.



Update On Open Hands/RCP Staff Situation

- The Coordinating Committee

During the business session of the Fall Meeting of Affirmation, the issue of staffing the Reconciling Congregation Program (RCP) and *Open Hands*, the RCP Journal, was discussed at some length. The issue was how to continue the current staffing pattern of paying one part-time person (20 hours a week, \$1,200 per month) to manage and coordinate these programs in light of certain financial difficulties and a grave cash flow problem. At that time it was agreed that Affirmation would continue the current staffing arrangement through November 1988.

met by conference phone call on November 19. At that time, the decision was made to change the paid staff hours for the *Open Hands* and RCP from 20 hours to 12 hours. The Coordinating Committee hopes this will be a temporary arrangement, but at the present, Affirmation's financial difficulties are as critical as when we met in the Fall. With creative financing and the scaling down of program expenses, we continue to remain afloat. There is no extra income.

The Personal Committee and the RCP Advisory Committee are working with



During the month of November, the Affirmation's Coordinating Committee was empowered to meet by conference phone call to review this decision in light of the current financial situation. A key factor impacting the Coordinating Committee's decisions was the expected outcome of several grant proposals submitted earlier in the year to help subsidize the *Open Hands* and RCP.

Unfortunately, none of these grants were awarded to RCP or Affirmation. The grant from the Chicago Resource Center, which has subsidized the two programs for several years, was not awarded to Affirmation this time.

In keeping with decisions made during the Fall Meeting, the Coordinating Committee

Mark Bowman, the current staff person, to help facilitate this change in the number of paid hours spent on the *Open Hands* and RCP. A critical piece will be the location of volunteers willing to pitch in and help get the job done. In addition, several fundraisers are being planned, including a very large subscription drive for *Open Hands*.

We need your help in planning and coordinating fundraisers in your local area, referring new subscribers to *Open Hands*, and recruiting new members. If you have a fundraising idea or wish to make a contribution or pledge, please contact Roger Kruse or any member of the Coordinating Committee. It's time to put all of our talents and gifts to work!

For Your Information:

In 1987, National Affirmation began a new membership system. Each of the 600 persons and institutions on Affirmation's mailing list were asked to state their desire to be a member of National Affirmation. Around 350 persons responded to becoming members. There are four ways of becoming a member.

- 1) Annual membership dues.
- 2) Attending and paying registration fee at one of the national meetings per year.
- 3) Participation in Affirmation on a local or conference level.
- 4) A declaration of intention to be a member.

Once a year each member will receive a renewal notice. This renewal notice must be filled out and returned to Affirmation. The membership list is kept current by these renewal forms. It is important that people respond to these forms, even if one has attended one of the national meetings.

Recently, a number of "final notices" were mailed to persons who had not returned their renewal form. Please do so as soon as possible. If this form is not received, your membership will discontinue and this will be your last newsletter. If you are unsure whether you have renewed your membership look on the address label of this newsletter for your renewal date, or contact Jan Olson at [REDACTED] or write to her at [REDACTED] Chicago, Illinois [REDACTED].

Update On General Conference

Plans are well underway for the creation of the General Conference Study Committee on Homosexuality. Noting that "the interpretation of homosexuality has proved particularly troubling to conscientious Christians of differing opinion," General Conference delegates asked the General Council on Ministries (GCOM) to conduct a four year study of homosexuality and report to the 1992 General Conference.

The GCOM was asked to seek "the best biological, psychological and sociological information and opinion on the nature of homosexuality." The new study committee will explore the implications of its findings on the denomination's Social Principles, which now declares that homosexuality is "incompatible with Christian teaching."

The study committee will be comprised of 21 persons: 2 biblical scholars,

- 2 theologians,
- 2 ethicists,
- 2 biologists,
- 2 psychiatrists and/or psychologists,
- 2 sociologists,

2 representatives of the gay community,
1 bishop,
2 GCOM members,
the GCOM general secretary,
and 3 members "representing varying theological, biblical and/or ethical perspectives on the subject of homosexuality." The membership of the study committee must also include men and women of all ages, lay and clergy, and ethnic minorities.

The Coordinating Committee of Affirmation is carefully monitoring the deliberations of the GCOM as they begin to appoint people to the study committee and is supplying names of persons from Affirmation and the Reconciling Congregation Program who have expressed interest in serving on the study committee.

For more information about the General Conference Study Committee on Homosexuality, contact Randy Miller

Washington, DC

Regional Organizing

Those of you who have been missing your local group news in the Regional Organizing section of the (this) national newsletter will see a full rundown of each group's activities in the next issue. In lieu of the news, Regional Organizing brings you one Affirmation group's story. To include your group's news in the next issue, please send your newsletter or information by February 1, 1989 to:

Tim Tyner

Dallas, Texas

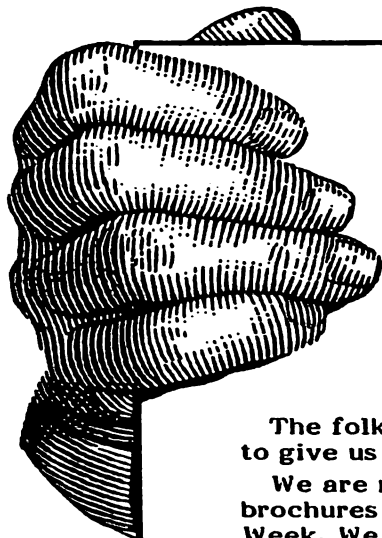
Lutherans Concerned

Lutherans Concerned, the Lesbian and Gay caucus of the Lutheran denomination, recently held an international conference at the University of Toronto. There are 27 local chapters of the organization in the U.S. and Canada, and 23 chapters sent delegates to the conference. Membership has increased over 100% since 1983 with an increase of over 50% in the last four months alone.

The organization created a task force to begin the development of a theology of sexuality, which will affirm the validity of committed lesbian/gay relationships, not currently recognized by the mainstream church, examine the need for further study on gay/lesbian candidates for ordination, and create a speakers bureau.

Yes, Virginia, There Is an Affirmation Group!

Affirmation is please to welcome the first Central Virginia chapter. The group has been meeting since this summer. Below is a letter from the chapter.



Yes, Virginia, there is an Affirmation group!

The first Central Virginia chapter of Affirmation has officially been formed. We have been meeting regularly since our summer kick-off picnic with about 15 people attending. It is very exciting as with each meeting there are new friends to meet and fresh ideas to share. The basic necessities seem to have fallen into place. We have acquired a mailbox, a bank account, and a comfortable meeting place in an open church.

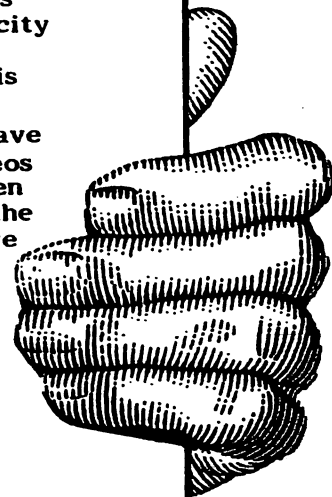
The folks of [Mid-Atlantic] Affirmation are wonderful. They continue to give us support and encouragement.

We are now working on getting the word out about us. We have brochures and a booth reserved for the upcoming Gay/Lesbian Pride Week. We are advertised in the religion section of the local gay/lesbian newspaper. And, yes it's true Virginia, the United Methodist paper will carry an article about Affirmation!

[We are pleased that] the newly consecrated bishop of Virginia has received a complimentary subscription to "Open Hands." The publicity is working and people are finding us. With each step we take new doors are open and new support is given. It is wonderful to have this happening in the Old Dominion!

During our meetings, we share in a variety of experiences. We have been joined by guests from DC Affirmation. We have watched videos about AIDS Ministries and Reconciling Congregations. We have been empowered by worship services and we join together in prayer at the conclusion of our meetings. We ask always that the reconciling love of God continue to draw us together across these states, and we look forward to meeting all of you.

If you would like to contact us we can be reached at:
Central Virginia Affirmation
c/o Pace Memorial United Methodist Church
700 W. Franklin Street
Richmond, VA 23220



AIDS Postage Stamp Proposed



Mayor Art Agnos of San Francisco has requested that the Postmaster General approve a new U.S. 25 cent stamp with an AIDS theme. Agnos asked that the proposal be expedited because of the escalating crisis of AIDS and the need to place the topic constantly before Americans.

A design by Jean Anne Hlavacek has been submitted for approval. Normally a stamp design goes through a long discernment process before being approved, usually about two years. Letters will help and can be sent to:

Hon. Anthony Frank
Postmaster General
c/o U.S. Postal Service
Washington, DC

United Church of Canada Allows Gay Clergy

Leaders of the United Church of Canada, Canada's largest Protestant denomination, voted August 24 to allow gays to become members of the clergy.

After hours of debate, the church's governing council voted 205 - 160 to adopt a resolution that reads as follows: *"All persons, regardless of their sexual orientation, who profess faith in Jesus Christ and obedience to Him, are welcome to be or become members of the United Church. All members of the church are eligible to be considered for the ministry."*

The vote followed months of heated debate within the church. A quarter of the denomination's 4,000 ministers and 30,000 of its 860,000 members had signed a declaration opposing the ordination of gays. Opponents of the decision to ordain gays vowed to continue their fight and said the vote threatens to divide the church.

The vote shows a "Fundamental breach in the understanding of who Jesus Christ is and what the Scriptures say," said Rev. William Wan of the Ottawa Chinese Church, an affiliate of the United Church. "An amicable separation may be the most Christian thing to do."

"If we pass this, we do a(n) ...injustice to the people who sit in the pews. They will vote with their feet and their dollars if we're not sensitive to their needs," said Rev. Jim Somerville of Ottawa before the vote. After the vote, several delegates walked out of the convention.



Tim Stevenson, a gay member of the church who lobbied for the vote, told delegates that gays would "finally begin to stand up and take our rightful position in the church." But Rev. Eilert Frerichs, who supported the move, said that "given the present controversy in the church surrounding sexual orientation, I don't think there are going to be very many (people) for the next ten years at least who will stand up and say, 'I'm lesbian or gay, and I'm seeking ordination.'"

The vote followed a report on sexuality by a church panel last March that said gays should be eligible for ordination and that the church should approve of intimate relationships between unmarried men and women as long as they were based on lasting mutual commitment.



Cooking With Discipline And Grace



**Tried and True Recipes
For The Discriminating Palate**

It's National Affirmation's own cookbook featuring nearly 200 of the best recipes from our members and friends across the nation.

The 8 1/2 by 11, spiral-bound book is a must for every fashionable kitchen. And, they make wonderful holiday gifts!

For only \$10.00 plus a \$1.50 shipping and handling charge, you can have you own copy. Simply complete the order form below and return it, along with your check, to National Affirmation, P. O. Box 1021, Evanston, IL 60204.



YES! Send me _____ copies of Cooking With Discipline and Grace.

I have enclosed \$10.00 plus \$1.50 shipping and handling for each copy.

Name _____

Mailing Address _____

**Return to: National Affirmation
P. O. Box 1021
Evanston, IL 60204**

Help Support National Affirmation's On-Going Work With Your Pledge

National Affirmation continues to expand its program and ministry to and among lesbians and gay men. And, with each expansion, the demand on our resources increases.

Regional organizing successes continue to account for new local Affirmation groups on nearly a monthly basis. The Reconciling Congregation Program has grown to include 35 local churches and five annual conferences. Affirmation's outreach efforts to gay men and lesbians where there are no local groups is expanding.

Affirmation's programs and ministry is at a point where we need your assistance to continue our expansion. One important way you can help is with a pledge for regular financial support of the program.

Each year, Affirmation needs to raise nearly \$20,000.00 among its members to underwrite our programmatic efforts. Won't you consider helping move us toward that goal?

Simply complete the pledge form below and return it to: National Affirmation, P. O. Box 1021, Evanston, IL 60204. It would help our immediate need if you would enclose your first contribution with your pledge. Remember, all contributions to National Affirmation qualify for federal and state tax deductions.

Affirmation Pledge Commitment

I want to be part of Affirmation's expanding ministry to and among gay men and lesbians. You can count on me for the following support:

___\$500 ___\$250 ___\$100 ___\$50 ___\$25 ___\$___ (please specify)

You can expect my contribution:

___annually ___quarterly ___monthly

Name _____

Address _____

Home Phone _____

Return to: National Affirmation
P. O. Box 1021
Evanston, IL 60204

REGISTRATION FORM

We've a Story to Tell

March 31 - April 2, 1989

Dallas, Texas

Name _____ Home Phone _____

Address _____ Work Phone _____

Zip Code _____

Please check one of the following:

- ☐ I am coming to the Spring Affirmation meeting in Dallas, Texas.
My registration is enclosed (The deadline is March 1).
- ☐ I cannot come to the Spring Affirmation meeting in Dallas, but
I am enclosing a contribution.

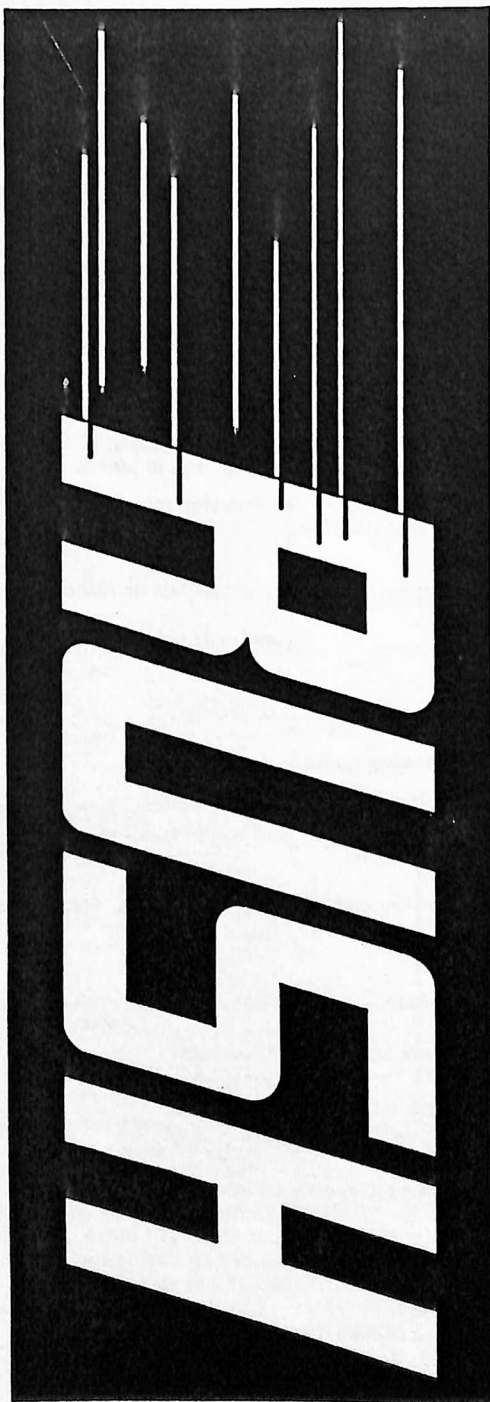
If you are coming to the Spring Affirmation meeting, please check one or more of the following:

- ☐ I am arriving on _____ and will need housing in a private home
(DATE)
- from _____ to _____
(DATE) (DATE)
- ☐ I prefer a non-smoking home.
- ☐ I am making my own housing arrangements.
- ☐ I am arriving on _____ and would like information on nearby hotels. I am
staying in a hotel. (DATE)
- ☐ I have special dietary and/or housing concerns. Please list special needs below:
- ☐ I would like to be picked up at Dallas/Fort Worth or Dallas Love Field Airport.
(CIRCLE ONE)
- ☐ My flight information is: Date of arrival: _____
Time of arrive: _____
Flight number: _____
City flight departures from: _____

Registration Fee:	Student/fixed income/subsistence income	\$10
	Up to \$15,000 a year	\$30
	\$15,000 to \$30,000 a year	\$45
	\$30,000 to \$50,000 a year	\$60
	\$50,000 and above a year	\$75

Send this form to: Affirmation/Dallas
P.O. Box 225831
Dallas, Texas 75222

Deadline for registration forms is March 1, 1989.
All forms must be received by this date!



This questionnaire is part of preparing the Open Hands summer 1989 issue which is about "Closets." We appreciate your help, whether you are in one or not!
Return to: Portland Affirmation, P.O. Box 12673, Portland, OR 97212.

Please fill in the blanks or circle the appropriate answer.

- (1) AGE: _____ (2) GENDER: Female Male
- (3) ETHNICITY: White Asian Black Hispanic Native American
- (4) Number of years gay-identified (to yourself): _____
- (5) I live in: an URBAN area a SMALL TOWN/RURAL area
- (6) I live in the: Northeast Southeast North Central U.S.
South Central U.S. Western U.S. Outside the U.S.
- (7) I am: United Methodist member of other mainline
neither of above Protestant denomination

(8) Are you out to:	yes	no	yes, selectively
parents _____			
other immediate family _____			
co-workers _____			
pastor _____			
church members _____			
friends _____			

(9) What factors have brought you out?

(10) What factors keep/kept you in the closet?

(11) If you have come out to parents, children or other family members, how did it go?

RESPOND either to #12 or #13 (two questions each) as appropriate to you:

(12) What freedom do you experience as a "closeted" person?

What restrictions do you experience as a "closeted" person?

(13) What freedom do you experience as an "out" person?

What restrictions do you experience as an "out" person?

(14) Do you have any comments about the connections between your "outness" or "closetedness" and your faith/spiritual life?

THANK YOU!!!!

Your name: (optional) _____